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God Help China!

Joseph M. C. Kung

The Suez Seizure

Vincent S. Kearney

Aug. 11, 1956

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America

National Catholic Weekly Review

Vol. XCV No. 19 Whole Number 2465

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Correspondence

Praise the Artistic

EDITOR: I agree with the idea expressed in C. V. Higgin's letter (AM. 7/7 p. 333): "Some new approach must be found to counteract the negative effects of the Legion of Decency's ratings . . ."

. . . the newly enlightened still wonders why we Catholics do not have a "positive" list, separating the esthetically "bad" from the "good." . . . It would include in its condemned category the host of idiotic, uninspired, dreary westerns and slapsticks which are artistically repulsive yet morally unobjectionable—and rated A by the negative standards of the Legion.

JOSEPH A. KING

College of the Sequoias
Visalia, Calif.

Hymns, Prayers in English

EDITOR: Fr. Bernard Murray's review (AM. 6/30, p. 328) of Oliver Barres' conversion story, *One Shepherd, One Flock*, prompts me, another convert, to make a point that has long plagued me. Why need the Church wait indefinitely for liturgical reforms before acknowledging the value of hymns and English prayers in approaching possible converts?

If I were a pastor, . . . especially if it were a small parish amid a Protestant majority, I would exploit the Protestant devotion to hymns and English prayers for all I was worth.

Born Catholics can not conceive the role which congregational singing and fine sermons play in the devotional life of Protestants.

MARY H. BERNARD

South Bend, Ind.

Toynbee Scrutinized

EDITOR: I do not agree with Professor Halecki in his review of *Toynbee and History* (AM. 6/30, p. 327) that "all those who are opposed to historical materialism ought to welcome Toynbee's work." Toynbee's guiding concept in his well-known rout-rally-rout view of history is a deadly pagan one, being actually an Empedoclean or Manichean type of materialism. . . .

Thus Toynbee expresses a dialectic materialism of precisely the same order as that of Marx, and based like Marx' on that Hegelianism which Heine and Kierkegaard excoriated with reason, but in vain, in the last century. Toynbee's anti-Christianity ap-

pears clearly in his teaching that religion is just the product of mingling cultures in the course of human progress.

Ohio University M. WHITCOMB HESS
Athens, Ohio

Alas, Poor Muse!

EDITOR: Remember when Don Marquis (it might have been FPA or Heywood Broun) used to call public attention to the poetry published in AMERICA? Refreshing, he thought, in the literary decadence of the day.

In those days I couldn't write a poem good enough to offer to AMERICA. Now I am dismayed to find I can't write one bad enough, although the July 14 issue made me wonder. Here is my latest try:

America Revisited

There was a day
when AMERICA
printed English verse
that was not so worse.

Please call a hearse,
and a district nurse
lest Don Marquis
should rise and see
the poetry
of XIV July.

I appreciate that rhyming AMERICA with day—or poetry with July—is not on a par with rhyming poem with Rome or briered with desired, and the Marquis—my effort is a total flop because so many people think the name is Markee. I have tried desperately to approximate the sun-come achievement without success, nor could I *completely* conceal my early regimentation in semblances of metrical form. The XIV helps, but it's not enough.

My efforts at pure modernism were even more pathetic. I began:

The many splendored skylark in the
labyrinthine cosmos of my heart
Won't sing any more

The dawn is sunset and the sunset
dawn

Or is it Tuesday?

And the many splendored skylark only
croaks,

"Botch it up,
"Botch it up."

Can one?

I'm afraid that won't do either.

WILLIAM F. RYAN

West Newton, Mass.

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Current Comment

ON FOREIGN STRANDS

U. S. Mag at Moscow Kiosks

Amerika is back on the newsstands of Moscow. No, not AMERICA, but *Amerika*. This is the illustrated monthly magazine on coated paper published in the Russian language by the U. S. Information Agency. Its purpose is to penetrate, at least partially, the iron curtain of ignorance about life in the United States. Publication was suspended in 1952 when distribution was deliberately sabotaged by Soviet authorities.

As our readers might imagine, this Review has a particular interest in the re-birth of this Government publication with so nearly identical a title. We hope you will note the difference in spelling. When the Office of War Information got out the first issue in January, 1945 the English spelling of the title was the same as ours. When we remonstrated to Elmer Davis, then OWI chief, the justice of our plaint was acknowledged. Graciously, OWI changed its official spelling to *Amerika*.

AMERICA doesn't get to the Soviet Union, but we are glad *Amerika* does. May it make our beloved country better known to Ivan and his missus.

Shaw's Centenary

Anyone fortunate enough to have seen the current Broadway triumph, *My Fair Lady*, a musical version of Shaw's *Pygmalion*, will not have to be told that GBS could at times write very witty drama.

But when, on this hundredth anniversary of his birth, American tributes hail him as "prophet, playwright, philosopher," we may be pardoned a certain amount of Shavian scepticism. The alliterative tribute, which emanated from Chicago, where a vegetarian dinner and a symposium were held in GBS' honor, also included the titles of "play-boy" and "publicist." We would be inclined to agree with the last two titles rather than with the first three.

In England, however, the anniversary has touched off a trend toward "down-grading" Shaw's originality and greatness. Critics have stated that underneath the magic of his words Shaw "has nothing to say" and that his "revolutionary" characters are "capitalists at heart." But no American critic in our ken has arisen to temper the spate of U. S. adulation that too readily accords GBS a place among the immortals. You may find a needed corrective if you look back to the May 17, 1941 issue of this Review and chuckle (or wince) as you read Thomas J. Fitzmorris on "Shaw's 'Prefaces Wired for Sound.'"

World Council in Hungary

Protestant church leaders have of late exhibited less naïveté than formerly in dealing with communism. That is why, there are grounds for thinking that the Central Committee of the World Council of Churches will not hopelessly compromise itself as a result of its recent session in Hungary. We await the reports of the returning American participants. Meanwhile, opening remarks made before the body on July 28 by General Secretary Dr. Willem Visser 't Hooft suggest some pertinent observations from the Catholic viewpoint.

The Council's acceptance of the invitation to meet in Hungary, behind the Iron Curtain, showed, according to Dr. Visser 't Hooft, that "it lives its own life in complete independence from any political or economic system or ideology." What he meant to say, of course, is that the Council is not an instrument of the Western powers. But did he also mean to imply that the Catholic Church is such an instrument?

The real crime of the Catholic Church, in Red eyes, is precisely that it "lives its own life," fulfilling its Christ-given mission in independence of any merely human political or economic order. Soviet propaganda tries to depict the Holy See and Catholicism in general

as a tool of the "capitalist system." The real Communists know that the Catholic Church is an obstacle to their aims because of her own inner, spiritual strength, the strength of God. They have fought the Church for that reason. They will fight the World Council of Churches for that reason, too, if they choose to take Dr. Visser 't Hooft's words at face value.

Radford Plan Upsets Bonn

While the German populace is up in arms against American troops, whose conduct in recent weeks has been the shame of their country, the Bonn government has worries of a different kind on its mind. It is alarmed that both American and British forces may be withdrawn from the Federal Republic.

Such a move, in the German view, should not be carried out prior to an agreement with the Soviet Union on controlled reduction of nuclear arms.

Thus the political impact of the so-called Radford Plan is beginning to appear. West German concern was touched off by the unofficial publication of manpower-reduction ideas attributed to Admiral Arthur W. Radford, chairman of the Joint Chiefs of Staff. As the suggested reduction involves a 45-percent cut in Army manpower alone, the plan would probably require the phasing out of our bases in the Federal Republic. The foundations of Nato would be destroyed.

There is no doubt that defense is becoming so costly that serious thought must be given to getting more security for our dollar. The alarm expressed in Germany, however, should make us realize the political cost of entirely abandoning "conventional" armaments.

Real "Gone" Ambassador

When Dave Brubeck and Louis ("Satchmo") Armstrong got together for a one-night stand recently in New York's big, outdoor Lewisohn Stadium, we decided to go and see what it was all about. It was the first all-jazz program in Lewisohn's 39 years of summer concerts. A sell-out crowd of 21,000 jammed in; other thousands were turned sadly away.

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In a kind of contest between "egg-head" jazz (Brubeck) and jazz of a much more visceral variety (Armstrong), the latter won hands down. The subtler Brubeck didn't get his audience dancing in the aisles. Satchmo did.

Mr. Armstrong, recently returned from a cultural-exchange tour of Europe and North Africa, has this distinctive philosophy of his art:

It all comes from believing in the horn . . . You got to have balance. When I play high, I think low. It's like shooting pool—don't think too hard.

The gravel voice, the pearly teeth, the doubletalk—and the sweetest trumpet after Gabriel's own—make Satchmo a first-rate entertainer. But he is more than that, or could be if he didn't occasionally turn his art into a mere vaudeville act.

Satchmo has a very direct approach to his part in the international cultural-exchange program. "Over there," he says, "it's like they live right along with you when you blow them chops." As we walked back home from Lewisohn Stadium, our reaction was that in the "gone" kind of world we live in Louis Armstrong is a pretty good ambassador.

CLOSE TO HOME

Our Schools Criticized Again

School days are still a month away, but school problems are far from forgotten. On July 27 two critics spoke their minds on the subject of mediocrity in the U. S. classrooms.

At a convention in Washington Lt. Gen. Lewis B. Hershey, director of Selective Service, quipped: "We see that everybody's got it [education], even if he doesn't have anything after he's got it!"

In more moderate language Dr. Maynard M. Boring, president of the American Society for Engineering Education, told a conference of science and math teachers at the University of Maryland that there is too little opportunity in our schools for the gifted student. We are in desperate need of engineers and scientists, he said. "We are basically short on brains."

Are the schools to blame? Dr. Boring prefers to blame the American people

themselves for imposing their will on the schools and colleges.

True, we have all to a degree acquiesced in a system of mass education which can make little provision for excellence and the sterner disciplines. But has there not also been a failure of educational leadership in our teachers' colleges?

Perhaps it is impossible to educate an intellectual elite in a school system geared to educate everybody. But some valiant efforts are being made to resolve the dilemma, and they deserve all the support we can give them.

Battle for Brains

The world of advertising, to many educators and intellectual leaders, is a den of unfriendly philistines. Will recent news from the Advertising Council (25 W. 45th St., New York 36, N. Y.) modify that impression? On July 20 AC disclosed giant plans for a national campaign in the mass media aimed at winning greater support for American higher education.

With 1955-56 enrolments in 1,858 colleges and universities at an all-time high of 2.7 million, a "conservative estimate" puts 1970's student body over the 5-million mark. Careful studies, moreover, forecast a need for additional funds averaging \$500 million annually over the next ten years. The Advertising Council will undertake to tell the public that this need exists. At its command AC has the equivalent of \$125 million in volunteer services and facilities from advertising agencies, communications industries and national advertisers. Early in 1957 the selling will begin.

That advertising people want to aid U. S. colleges and universities may puzzle some of us. In discussing the urgent

Don't miss NBC's national Catholic Hour program, "This Week in AMERICA," with three of AMERICA's editors, on Sun., Aug. 12, 19 and 26, at 2:30 P. M. (E. D. T.).

need for this program, AC President Theodore S. Repllier stated that his recent world-wide survey of Communist propaganda convinced him "the Soviet campaign for the loyalties of intellectual

leaders has been intensified." Public support of improved U. S. higher education is a must, then, in the "battle for brains."

One further point about the proposed program is of special interest to Catholic educators. This campaign will seek support for *all* colleges and universities. Such an effort clearly deserves applause and widespread cooperation.

Hospitals and Religious Liberty

The Hill-Burton Hospital Survey and Construction Act will be ten years old on Aug. 13. As of April 30, 1956 almost \$753 million has been spent to improve hospital facilities under this law. Today it is being subjected to criticism by publicists who insist on placing their own gloss on the First Amendment.

Of the \$753 million spent in the last decade under Hill-Burton \$140 million went to church-related hospitals and, according at least to Southern Baptist statistics, \$112 million or 80 per cent of this total went to Catholic hospitals. This June 20 the public affairs committee of the Southern Baptist Convention recommended to its executive committee that Congress be requested to discontinue all grants to church-related medical facilities.

Does a hospital which admits patients irrespective of religion cease to be a public institution merely because it is staffed by religious? This Review has on a previous occasion chronicled the legislative history of the Hill-Burton Act and the judicial decisions sustaining the constitutionality of Federal grants to religiously affiliated hospitals (AM. 2/9/52). What the few opponents of aid to church-related hospitals overlook is the fact that too rigorous a view of U. S. separation of Church and State tends to result in a limitation of the religious liberty of American citizens. If a group of brothers or nuns were disqualified from receiving aid for the hospital they operate simply because they are religious, while another group of doctors or nurses not publicly committed to any religion receive Federal funds for their hospital facilities, would this not approach actual discrimination against those who openly profess adherence to a creed?

The First Amendment is a shield against oppression by any one sect, but

it is also a sword against anything which puts disabilities on believers. To classify all church-related hospitals as sectarian institutions ineligible for public assistance is dangerously close to making the personnel of such institutions suffer penury for their profession of faith. The First Amendment was enacted precisely to prevent such an unfortunate result.

"Most Neglected American"

Senate Concurrent Resolution 85 got lost in the Congressional shuffle this past term. Possibly the only one who noticed its disappearance was its senatorial sponsor, James E. Murray (Mont.). It called, you see, for a fair deal for the American Indian, our nation's "most neglected American," to quote the words of Most Rev. Thomas J. McDonnell, Coadjutor Bishop of Wheeling, W. Va.

Despite the resolution's failure, a chance remains to further its positive proposals. The Association for American Indian Affairs (48 E. 86th St., New York 28, N. Y.) is asking both major parties to adopt platform planks urging a domestic Point-4 program on behalf of one of our most underprivileged groups. In essence this means a new attempt to raise Indian communities to the level of health and well-being enjoyed by other communities in our country.

Governmental policy toward the American Indian has often shifted in the past. Recent proposals for abrupt termination of Federal responsibility to and for the Indian seem a shift for the worse. If so much good has resulted from economic aid programs abroad, why hesitate to apply this experience in solving so serious a problem at home?

Platform planks, political cynics say, are fashioned essentially as vote-catchers. This year the delegates at Chicago and San Francisco should be able to vote for a plank on Indian affairs that also satisfies the demands of conscience.

Peace over Steel

One story making the rounds has it that the President, despite his reluctance to involve the White House in industrial disputes, exerted the decisive

pressure that ended the four-week strike in steel.

A few days before the United Steelworkers and the industry's negotiators announced a settlement on July 27, a high Administration official is rumored to have told the companies that unless they raised the ante, the President would set up a factfinding board to probe their prices and profits. Simultaneously another official warned the union that if it refused to negotiate an agreement based on an improved industry offer, the President would seek a Taft-Hartley injunction. That was compulsion enough, so the tale goes, to effect a meeting of minds.

Whether or not this story is true, both sides appeared happy over the new contract. The industry achieved its key demand for a long-term, no-strike agreement. Running for a period of three years, with no re-opening clause for wages, the contract gives the stability the industry sought for its ambitious program of expansion.

In addition to wage increases totaling an average 28.7 cents an hour over the life of the agreement, the union scored impressive gains. It won premium pay for Sunday work for the first time, together with a supplementary unemployment pay program. Unlike the auto contracts, which call for unemployment pay for only 26 weeks, the steel agreement provides for 52 weeks of benefits to all workers with two years' seniority. The industry also agreed to liberalize its pension, vacation and insurance programs. According to industry figures, the new contract, which will also apply to employees outside the union's jurisdiction, will cost the industry \$375 million the first year.

. . . Spur to Inflation?

That two days before the steel settlement the Government announced a fourth successive monthly rise in consumer prices was purely coincidental, but to many it was a coincidence heavy with dire meaning. Even before negotiating with the Steelworkers, many steel corporations wanted to boost prices. After they signed the contract, it was a foregone conclusion that the entire industry, with U. S. Steel in the lead, would jump prices a hefty \$12 to \$15 a ton. That would be from \$3.60 to

\$6.60 a ton over and above the cost of the contract.

Would a raise of this size pour fuel on the reviving fires of inflation? It would pour some, of course, since all steel-using industries would try to pass their added costs along to consumers. Economists noted, however, that in the past higher steel prices have not always sent living costs soaring. From 1952 to the spring of this year, steel prices increased 24 per cent. During the same period the consumer price index advanced less than one per cent.

Though this record by no means guarantees that another hike in steel will have similarly innocuous effects, it does tend to dampen fears of impending doom.

Workers Outside the Pale

We cannot close the books on the 84th Congress without shedding an editorial tear for the 20 million workers in interstate commerce who are not protected by the Fair Labor Standards Act. That is the Federal law which obliges employers to pay a minimum wage of a dollar an hour.

Among the workers outside the pale, only a few are covered by State minimum wage laws. In many cases these laws are pitifully inadequate. Believe it or not, the legal minimum wage for women workers in one State—Arkansas—is \$1.25 a day. That comes to less than 16 cents an hour.

Why did Congress rebuff an Administration request (which was not very forcefully urged) to extend FLSA to at least some of these workers? The answer appears to be that the service industries, especially hotels and retail trade, have more efficient lobbies than anyone thought. These industries were prominent candidates for expanded coverage. In fact, of the 20 million workers exempted from FLSA coverage, nearly a third are in retail trade. One can understand why Congress was chary of forcing the dollar-an-hour minimum on the corner grocer and the neighborhood druggist (which, incidentally, nobody advocated) but why the tender regard for A&P, Woolworth's, Sears, Roebuck and the other colossi of retail trade? This is a question that social-minded voters might well put to their congressional candidate next fall.

Washington Front

It seems to be my fate these weeks to be writing footnotes to items in last week's issue. This time it is to the Current Comment "That Deadly Fall-Out." The reason is that Washington's experience in Operation Alert 1956 was entirely different from that of other places affected by the hypothetical bombs. The civilian population was not affected at all, nobody was evacuated and, with some exceptions, the populace displayed a profound apathy.

True, the sirens went off. But in many places—for instance in the Northwest—due to wind conditions they were very faint, and in Georgetown they were not so loud as those we hear two or three times a week over in Virginia noisily summoning the volunteer fire departments.

Street traffic was not stopped, and the District went about its business as usual. No evacuation was attempted. Perhaps this was because three weeks earlier the civil-defense director in adjoining Prince Georges County, Md., map in hand, showed newsmen that the roads in that direction—the principal one to the north—are such that in a mass evacuation they would be hopelessly clogged. So we were all "wiped out."

The big operation here was the evacuation the day before of some 10,000 key Government employees from 42 agencies to 65 hideouts. This was done to see if, after

three big bombs "fell" at strategic spots, Government could be still carried on. This laudable idea was largely nullified, however, because, as Federal Defense Administrator Val Peterson later admitted, communications broke down and no fall-out determination was accurately made. Conelrad (an electronic device) took the place of the regular AM and FM stations, which theoretically shut down. The contents of the bulletins broadcast had a suspiciously contrived Madison-Avenue sound. There were reports, obviously recorded by area officials, but they faded out or were too loud. They were interspersed by trumpet blasts, just as in the regular evening mystery stories.

What about the fall-out here? At the time of the drops here the wind was S-SE. This meant the Administrator's office in nearby Olney, Md., the "Little Pentagon" in a hole in the Blue Ridges, and the President's own hideout in the Catoctins, would be sealed off perhaps for weeks by contamination to the North and Northwest. Mr. Peterson is a devoted and valued public servant. He has carried on in the face of insuperable difficulties from the Administration and Congress—which, by the way, has paid no attention to the exercises for three years. It must have been discouraging also to see Department heads pay only token visits to their hideouts and then sneak home for the weekend. Only vigilant reporters spotted them in the getaway, as they turned over operations to second and third echelons. So, one can hardly blame Washington for being blasé.

WILFRID PARSONS

Underscorings

PUERTO RICAN MIGRANTS to the United States will benefit from an agency, Catholic Aid, recently founded by Bishops James P. Davis of San Juan and James E. McManus, C.S.S.R., of Ponce, P.R. Planes leaving or arriving will be met by Legion of Mary volunteers; names of migrants will be sent ahead to the pertinent dioceses. A central office of the agency has been set up at the Catholic University, Ponce.

► **A MISSAL** for use at Labor Day Masses, containing the new Mass of St. Joseph the Workman, is published by the Catholic Labor Alliance, 21 West Superior St., Chicago 10, Ill. (10¢; 6¢ in lots of 100; 5¢ in lots of 1000; including postage on prepaid orders).

► **THE CREDIT UNION** of Mt. Carmel Parish, 419 Clark St., Pueblo, Colo., issued its semi-annual report to its 3,641

members on June 30. Almost \$1.5 million was outstanding in 1,822 loans. Only one out of every eight loans applied for had to be refused.

► **CATHOLIC WAR VETERANS** will have their 21st Annual Convention Aug. 15-19 at Manchester, N. H. Most Rev. Matthew F. Brady, Bishop of Manchester, will be the honored guest at their Testimonial Dinner on Aug. 18. There are today CWV centers and groups in 39 of the 48 States.

► **THE PASTOR** of Old St. Joseph's Church in Philadelphia, Rev. Joseph Bluett, S.J., asked the Interior Committee of the House of Representatives in Washington, D. C., on June 25 to include the church in the proposed national historical park around Independence Hall. Founded in 1733, St. Joseph's was the only church in English-

speaking America where public celebration of the Mass was then permitted. This right was upheld in 1734 by the Pennsylvania Provincial Council against British Governor Patrick Gordon, who wished to close the church.

► **DAUGHTERS OF ISABELLA** expect over 1,500 representatives at their National Circle's Convention, Hotel Statler, Detroit, Mich., Aug. 14-17.

► **A HANDBOOK** of information on the need for priests and the requirements asked of candidates for the priesthood in each of the U. S. dioceses, *Guide to the Diocesan Priesthood*, has been edited by Rev. Thomas P. McCarthy, C.S.V., and published by Catholic University, Washington, D. C. (in cloth: \$2.75; in paper: \$2).

► **GERTRUDE VON LE FORT**, convert poet and novelist, will receive an honorary doctorate from the theological faculty of the University of Munich on Oct. 11, her 80th birthday. E.K.C.

Editorials

The Run-of-the-Mill 84th

Perhaps Senate Minority Leader William F. Knowland best summed up the record of the 84th Congress when he characterized it as "fair to good." To give it higher marks would require ignoring all the meritorious bills that were either bottled up in committee, especially in the House Rules and Labor Committees, or killed on the floor.

The proposal to spread the coverage of the Wage-and-Hour Act, which is discussed elsewhere in this issue, comes immediately to mind. So do bills aimed at relaxing immigration restrictions on refugees, and at strengthening civil rights. In the same category some would place defeat of the Niagara power bill, of the proposal for a single high dam at Hells Canyon, of the bill for public development of atomic power, as well as the failure to authorize a more ambitious program of low-rent housing. And about the best that can be said for the new farm legislation is that, with all the political in-fighting that went on, it might have been worse.

On the plus side were a number of solid achievements. By big majorities Congress approved a \$33-billion highway construction program that was in its financial aspects superior to the original Administration plan. It expanded the coverage of Old Age and Survivors' Insurance and liberalized pension benefits for women and the totally disabled. It raised the legal minimum wage from 75 cents to a dollar an hour. It gave the President ample funds for national defense—\$900 million more in fact than he wanted. After long and sometimes acrimonious debate, it appropriated \$3.8 billion for foreign aid. Though \$1.1 billion less than Mr. Eisenhower considered necessary, this was still a

lot of money. Congress also consented to foster foreign trade by simplifying customs procedures, though this step was haltingly taken and scarcely atoned for the failure to approve U. S. membership in the Organization for Trade Cooperation.

SUMMING UP

One might sum all this up by saying that the 84th Congress was not as bad as some—including President Eisenhower—feared it would be, and not as good as many hoped it might be. In the heat of the 1954 congressional elections the President, pleading with the voters to give him a Republican Congress, warned that a Democratic Congress would carry on a "cold war" against the Administration and bring chaos to Washington. This did not happen. On the contrary, rarely before when the Presidency and Congress have been in different political hands were relations between White House and Capitol Hill so peaceful and cooperative. On a number of issues the President received more support from the Democrats, with House Speaker Sam Rayburn, Senate Majority Leader Lyndon Johnson and Sen. Walter George showing the way, than he did from members of his own party. This was truer in foreign than in domestic affairs. On several occasions the President publicly thanked the Democratic leaders for their cooperation.

If in this respect the 84th Congress may be called a responsible one, it cannot be described as an inspired one. It sailed a safe rather than a dynamic race. It was a Congress which reflected all too faithfully the satisfied mood of a very prosperous country. It was a Congress that had no desire to rock the boat.

Cardinal Frings' Reply on Spain

In Germany, concern with religious events in Spain is frequently as acute as it is in this country. Joseph Cardinal Frings, Archbishop of Cologne, has recently answered complaints presented to him about the treatment of Protestants in Spain. This reply was published in the U. S. Catholic press in summary but it deserves renewed attention. The Ecumenical Press Service has just published the full text.

The letter of the Cologne Archbishop was in reply to a communication sent last May by Bishop Otto Dibelius of Berlin, who is President of the Evangelical Church Council. Bishop Dibelius asked the Cardinal to use his influence in Spain with reference to two

cases involving Spanish Protestants. One was the closing of the theological seminary in Madrid last January; the other was the confiscation of Protestant Bibles.

After some delay, due to the necessity of seeking information on the facts, the German Cardinal exculpates the Spanish Church from responsibility in these actions. "We have to do here," he says, "with measures taken by the Spanish Government, measures which are not in any way due to the remonstrances of the Spanish bishops, or to any religious order or to other competent authorities." The seminary was closed on the initiative of the State. Furthermore, says the Cardinal, it has been officially denied that the Spanish

episcopate protested to the Government against the reopening of the seminary as violating articles in the Concordat relating to schools and colleges. In addition, it has been stated, according to the cardinal, that the Catholic Church in Spain does not, in principle, dispute the right of the Spanish Protestants to train their clergy on the spot.

As for the Bibles, Cardinal Frings received from the Information Department of the Church in Spain a denial that the permission to print Protestant editions could be granted only by the Spanish episcopate. This had been alleged in the original protest. Censorship, as the Cardinal states in his reply, is a purely governmental measure, executed without the collaboration of the Church.

Thus, the Archbishop of Cologne lays upon the civil Government of Spain full responsibility for the acts that have aroused Protestant protests in Spain and outside of Spain. He points out that he can hardly be expected to have any influence upon the Spanish Govern-

ment. As for the position of the Church on the issues raised by Dr. Dibelius' letter, Cardinal Frings recalls how the Holy Father has emphasized that "the religious convictions of those who think differently from ourselves" are one of the reasons why we must be tolerant. The Catholic Bishops in Spain, he says, present no obstacle to religious pacification.

But is religious strife always a one-sided affair? The Spanish Protestants, for their part, must play their role in pacification. In his reply, which was dated June 14, Cardinal Frings notes that he had read in the newspapers, before he had even received his own copy, about the letter that was being sent to him. He does not comment upon this unfortunate, but probably unintended, breach of courtesy. He does, however, remonstrate with Bishop Dibelius that, if he wishes to contribute to confessional peace, he should do something to see that no further reproaches are leveled against Church authorities in Spain, as though they were responsible for these difficulties.

Reflections on the Death of a Ship

People everywhere—those who had never seen the *Andrea Doria*, those who had never before heard her name—felt a stab of pain when they read July 26 that she had slipped down to an untimely grave off Nantucket. Above her swirled a cloud of mystery even more impenetrable than the fog in which she was rammed the night before by the *Stockholm*.

One question bothered everyone. How could this accident have happened when both ships were equipped with radar screens which, it is now said, were in good working order at the time of the crash? Apparently it was human failure that sent the *Andrea Doria* to the bottom.

There are urgent lessons to be learned from this tragedy. One of them, though we can never legislate it by an international convention, should somehow be impressed on every human mind that ever rules a machine. It is the obvious fact that a machine is just as "intelligent" and just as dependable as the human mind which controls it.

The machine is man's marvelous modern servant. It does his will. It sees, moves, feels and computes for him. But its work is wasted if a guiding human intelligence fails to stand by to interpret, select, understand and judge.

We can readily fall into error about machines. We forget that they are only ticking pieces of steel and conductors of senseless electronic energy. We begin to imagine that of themselves they will somehow protect us from danger, warn us, guide us, bring us home out of the darkness and the storm. When we think this way about them, we abdicate our place as their creators and masters.

Today, as we perfect our machines, increase their range and sharpen their electronic sensitivity, we should recall that we are constantly laying more demanding

imperatives on ourselves, which require us to use machines and the information they supply with greater wisdom, accuracy and speed.

The trouble is that even well-adjusted humans normally tire, get distracted or step out for a cup of coffee. A well-adjusted machine does none of these things. It makes no mistakes of judgment. It does not forget. It never errs. Our human misery is that we can and do. Our human greatness is that we could have done better had we tried.

HUMAN FRAILTY

As our skyways open to jet planes, we face a crucial problem. These machines are so highly developed that they place almost impossible demands on us if we are to operate them and live. In the July *Atlantic* Col. H. G. Moseley, USAF, says that

... if airborne man is to survive, the greatest responsibility of all falls on those who design and engineer and produce aircraft. For the man in the cockpit is mortal and he is limited. Therefore, aeronautical science must understand him well and adjust the miracles of progress to his slow chemistry and his propensity for error.

From now on, he reasons, planes will fly necessarily unalterable courses under strict air-traffic control. A pilot's decisions, therefore, must be made before he leaves the ground. Otherwise the inevitable lag of his human mechanism may destroy him.

The unsinkable *Andrea Doria* would be on the high seas today if radar could judge and choose in the same unerring manner that it gathers data for humans to interpret. But judgment and choice belong to men, not to the machines they make. Because this is true, somewhere off Nantucket the *Andrea Doria* sleeps in two hundred feet of water.

God Help China!

Joseph M. C. Kung



THERE WAS A "NEW SPIRIT" at Geneva in 1955. Conversations between Communist China and the United States were more friendly than those at Panmunjom had been. As a result, international tension was temporarily relaxed. Communist China released from custody a dozen Americans held within her territory. Declarations of peaceful intention were more reassuring than the thunder of atomic explosions. But during this temporary relaxation of the cold war, the Catholic Church in China was crushed. This took place without the free world becoming aware of the fact. In the following story of the martyrdom of the Catholics of Shanghai we shall see how that liquidation was carried out.

From the very early months of his episcopate, Bishop Ignatius Kung of Shanghai faced a difficult problem: how far could he judiciously collaborate with a regime opposed to the Catholic Church? In his subsequent talks with officials of the Government, his policy was one of conciliation on indifferent matters, but of refusal to compromise on the principles of Christianity.

Bishop Kung's attitude, as things turned out, proved most beneficial to his flock. The clergy and the faithful remained united around him, and the rare "patriots" were utterly unable to destroy that unity. His Catholic flock knew that the meetings held between the ecclesiastical authorities and the Government were held under compulsion. If the bishop, therefore, made a concession, they trusted his judgment that such a concession could be made without harming the faith. If he refused, his stand became the attitude of all the Catholics in Shanghai, and they then united even more firmly around him. In short, the whole Church in Shanghai was dependent on one person: Bishop Ignatius Kung. Whatever he said, Catholics followed. One had to live in Shanghai during those momentous years in order to realize fully the power of the storm—and the strength which came from such intimate union between the faithful, the clerics and their pastors.

JOSEPH M. C. KUNG, a nephew of Bishop Ignatius Kung of Shanghai, came to the United States from Hong Kong in July, 1955. Mr. Kung, the only member of the Kung family outside Red China, is presently employed by John Carroll University, Cleveland, Ohio.

On the night of September 8, 1955 every Catholic in Shanghai was ordered by police headquarters to remain at home. During the night, jeeps and trucks full of heavily armed policemen sped to the homes of all Chinese priests and leading Chinese Catholics. Spotlights were focused on the bishop's house. Policemen climbed over the wall without troubling to ring the doorbell. Some few guarded the exits while most rushed to the bishop's room as if they were capturing a dangerous bandit.

Arrested, the bishop was at once accused as a criminal and an enemy of the people. With chains on his wrists, he was forced into a police wagon, which went through the streets with its siren screaming. Next day, newspaper headlines stated that, thanks to the vigilance of the security police, the country's most dangerous criminal—by name, Kung Pin-Mai—and his accomplices had been arrested.

The Kung Pin-Mai in question, of course, was none other than the Catholic Bishop of Shanghai, better known as Bishop Ignatius Kung.

In the course of that one night, a bishop, seven Chinese priests of the diocese, fourteen Chinese Jesuits, two Carmelites and three hundred Catholics were arrested. The Communists imagined that the mass arrest would bring capitulation among the remaining Catholics, but the result was just the opposite. Consequently, a new raid was set for September 26, 1955. In the course of that day, another ten parish priests, eight or nine Jesuits, thirty-eight seminarians, five nuns and six hundred Catholics were imprisoned. Including the other cities in China, it is estimated that approximately 3,000 Catholics were arrested on or after September 8, 1955.

Nearly all the public trials held later by the Communists were successful, but the public trial of Bishop Kung proved an exception which boomeranged against the Reds. The first trial was held in October, 1955 at the dog-racing center before a crowd of several thousand people. The bishop was forced to stand on a platform while the Communist officials read an interminable list of his "crimes" to the crowd. He was then pushed to the loudspeaker and ordered to "confess his crimes." Without a moment's hesitation, the bishop shouted into the microphone: "Long live Christ the

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King!" The throng shouted back: "Long live Christ the King!" "Long live the Catholic Church!" and "Long live our bishop!" Needless to say, the Reds had never expected that kind of heroic action, and they promptly rushed him back to prison.

What were the events which led up to this monstrous act of injustice?

In the fall of 1950, Catholic posters were pulled down in Aurora University and statues were broken in St. Ignatius High School. These events were the first of the troubles between the Catholics and the professional Communist students.

Early in 1951 the first "official advice" that Chinese Catholics must have a self-administered, self-apostolic, and self-financed Church was impressed upon them. This was the first hint that the Government was going to expel all foreign missionaries. A new reform committee for the "triple autonomy" was set up by some active Communist agents whose intention was to transform the Church into a "Patriotic Cultural Association." Their first objective was to expel Archbishop Anthony Riberi, Papal Internuncio to China. With this end in view, they promoted a nation-wide campaign for signed petitions asking that Archbishop Riberi be banished. As time went on, the situation became worse. Communist agents used every conceivable method to deceive and blind the Catholics so that they would sign the petition.

On June 3, 1951 Father Tung, a native of Shanghai, delivered his famous speech in Chungking. He asked that his body be cut into small pieces rather than that the Government force Catholics to condemn a representative of the Holy Father. If Catholics were forced to go against their most intimate friend, he argued, any understanding between Catholics and the public authorities would thereafter become impossible. That final voice, however, which begged for a minimum understanding and co-existence in a peaceful way, was likewise choked in jail.

The Central Catholic Bureau in Shanghai then began mailing slips to all the dioceses of China urging Catholics not to be taken in by the Communist agents. As a result, the Bureau was closed by the Government, and those who had been in charge of it were arrested on the night of Sept. 6-7, 1951.

PRIEST MARTYR

On August 9, 1951 Father Beda Chang, S.J., former principal of St. Ignatius High School, whose great influence in Shanghai was feared by the Communists, was arrested. His arrest caused a great deal of excitement. Very soon, exhausted by endless questioning, Father Chang became seriously ill. It was on the morning of November 11, 1951 that the sudden news of his death stirred all the Catholics in Shanghai. The reaction was immediate: one of our priests had given up his life rather than turn against his fellowmen and his faith!

The people crowded into St. Ignatius Church, where Bishop Kung was waiting for the body in order to offer a high Mass. As the people gathered around and in

the church, a special police unit patrolled the area and the officer-in-charge canceled his promise to bring the body of Father Chang to the church. The bishop, however, went on with the Mass, which was attended by thousands of Catholics who confirmed their faith anew through Holy Communion. While police agents listened among the crowd, the sermon was preached by a priest who directly attacked the Communists, and thanked God for giving strength to Father Chang to become a martyr. The aftermath of that event was the beginning of wholesale martyrdom for the Church in China.

The Communists used every possible method, including murder and jailing, to subdue those who resisted them. They imprisoned groups of outstanding Catholics who had kept in touch with the authorities. But the more they killed, the more converts were baptized. After many arrests, the Communists attempted vainly to nullify the work of the Catholic Action group by mixing a handful of turncoats in with them. The Church in turn strengthened herself by forming a Youth Front which included numerous active groups of the Legion of Mary. The Youth Front and the Legion of Mary then collaborated openly in the defense of the Church; they became, as it were, a bulwark protecting and inspiring the Catholic youth of China.

LEGION OF MARY

Since the Legion of Mary was the more vulnerable, it was the first to be attacked. On October 5, 1951, the police arrested its principal directors. On Oct. 8 the military administrative committee of Shanghai denounced the Legion of Mary as an international group used for spying by the Western countries, and gave orders that all members should sign a confession, admitting the so-called crimes committed by the Legion of Mary. But the Communists soon found that they had placed themselves in a ridiculous situation. Their orders were simply ignored by the Legionaries, and the stations which were specially set up for the registration of members of the Legion of Mary were empty all the time. Defiantly, the members even wrote a letter to the bishop with their own blood asserting that they would never surrender.

As time went on, the Communists realized they had suffered a great defeat. They were desirous of striking a sort of bargain between the bishop and the Government. Early in December, the assistant to the Communist mayor of Shanghai met Bishop Kung. As a result of their meeting, the Church agreed that the Legionaries would sign the official registration form as members of the Legion of Mary, but not as spies. Although the Communists seemed to accept this arrangement, their contradictory action in arresting the ex-chaplain of Aurora University finally made negotiation impossible. The Legionaries thereupon refused to register, and the authorities remained very bitter over their defeat.

During the opening weeks of 1952, the city was full of terror as the Government conducted a campaign under the slogan of "five anti's" against former landlords and industrialists, who were eventually brought

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to public trial and later put to death or banished. As a result, an epidemic of suicides took place, and nobody dared walk next to a high building lest he become the target of a suicide. The fact seems incredible, but it is nonetheless true that several hundred persons committed suicide on one day.

The next event of 1952 was the resistance of the Catholics of Aurora University. Forty specially trained commissars from Peking had been assigned the task of brain-washing these Catholic students. The stubborn character of their subjects, however, can be judged from the fact that the number of these special commissars was soon doubled. Having tried every method of persuasion, seduction and threat, the specialists in brain-washing finally had to acknowledge defeat. As a last resort they scattered the Catholic students to different cities. But wherever they went, the students took with them the leaven of their Christian spirit.

On September 22, 1952 the new officials in charge of the Religion Bureau arranged an interview with the Bishop. The matters which were discussed included the participation of Catholics in the "Peace Congress" to be held in Peking and also the problem of reducing the heavy taxes imposed on all church property. In spite of many past injustices, the Catholics again strongly reaffirmed their desire for appeasement, but they still refused to have anything to do with a crooked compromise. However, the Communists were not willing to give any clear and straightforward assurance, though the spokesman for Bishop Kung still manifested his willingness to do everything in his power to bring about a lull in the conflict between the Government and the Church.

For a while there ensued a period of truce, during which the Communists tried to establish cells in various Catholic organizations. All the while, however, the Catholics knew that this unusual period would be followed by something terrible. Their expectations were justified. Following the false peace, Catholics were compelled to total surrender of all their possessions, even of their liberty and life, to give evidence of their faith in Christ and His Church. In doing so, they earned a flood of that grace which makes saints out of martyrs.

Great liturgical celebrations continually brought all the Catholics together. Often a single special celebration would draw various Christian delegations together from all the parishes in the diocese. The bishop was there, too, a visible pillar of unity and a rock of salvation in the midst of a tempest, an angel of the Church as well as the visible representative of Christ among his flock.



The Communists by now realized that they were losing ground. General Chen Nee, the Communist mayor of Shanghai, came in person to harangue the People's Assembly and summoned an extraordinary session to study the "criminal activities" of the Catholic Church. The mayor's speech was ominous and full of threats. The citizens were told that it was their duty to bring pressure on all Catholics to accuse one another.

On the night of June 15, 1953 the police raided the homes of six priests, several pastors and the Jesuit Fathers at Zikawei. Several Jesuits were immediately taken to jail; others were put under house arrest. Thousands of Catholics gathered at the square of Zikawei and knelt to say the rosary opposite the house where these priests were under Communists guard. The people ignored the machine guns which were pointed at them. Still more and more Catholics gathered, their voices reciting the rosary in louder and louder unison with the prayers of the imprisoned priests. What a magnificent scene it was: soldiers, machine guns, priests under guard, people and the rosary!

INHUMAN TORTURES

Many Chinese priests suffered torture under questioning which lasted from 50 to 60 hours, sometimes even as long as 120 hours. Weeks later, the threats of Chen Nee began to take effect. Practically all the foreign missionaries were expelled. Those priests who had great influence with the people were imprisoned first; then came the Catholic laymen. However, in spite of the new terrorism in Shanghai, Catholic ceremonies still were held and were presided over by Bishop Kung himself. Thus the miracle of grace continued. The Communists had succeeded in bruising the Church, but had failed to bring it to its knees.

The next two years were relatively calm, despite the fact that more Chinese priests were arrested. But this period was followed by the last attack, that of September, 1955, in which Bishop Ignatius Kung, the Bishop of Shanghai, was imprisoned, and the organization of the Church was completely crushed.

In reading these lines, no doubt, many will say: "How could we not have known all of this?"

It is a pity that the American secular press has been so silent. The general journalistic neglect of the reports about the events and heroic deeds behind the Bamboo Curtain is incomprehensible. Can we let a bishop of such magnificent stature as Bishop Ignatius Kung disappear from our midst without one voice being raised for him?

Will he now be a living martyr, to suffer a life-long torture, or will he be murdered by the Communists after a series of public trials? For all of us, there is only one duty—prayer. A Holy Union of Prayers for the Persecuted Church in China was organized by Chinese priests in Rome in 1952 and has been approved by the Holy Father. Those who are interested in joining the Union can send their names to Rev. Augustinus Tseu (3334 So. Oakley Ave., Chicago 8, Ill.), the Union's representative in the United States.

God help Bishop Ignatius Kung! God help China!

America • AUGUST 11, 1956

The Suez Seizure

Vincent S. Kearney



WITH THE ANNOUNCEMENT on July 26 that Gamal Abdel Nasser had seized the Suez Canal Company, this Review was no less caught by surprise than were the indignant capitals of the Western world. As ventured in the editorial columns of *AMERICA* last week (p. 419), the United States' refusal to pick up a \$56-million share of the Aswan Dam tab had presumably cut the Egyptian President down to size. There seemed nothing else for the dictator to do but "eat crow" and adopt a friendlier attitude toward the West, or go begging to the Soviet Union with the inevitable consequence of tying Egypt still closer to the Russian economy.

President Nasser, however, had quite another idea. By nationalizing the Suez Canal Company, he spectacularly displayed his determination not to be cut down to size. Having been rebuffed by the United States, he acted in the hope that increased revenue from the nationalized canal operations would enable Egypt to achieve singlehandedly the Aswan dream which has become the symbol of an Egyptian new deal. While the withdrawal of the American offer of aid had been regarded as a calculated risk, it is obvious from the indignation radiating from Washington, London and Paris that the snatching of the Suez Canal Company from its British and French stockholders was more than the West had bargained for.

How judge the precipitate action of the Egyptian President? Is there an international agreement which makes the Suez Canal Company untouchable? Is it more sacrosanct than Anglo-Iranian Oil was prior to that Company's nationalization in 1952? In what sense is the Suez Canal an international waterway? Only a clear answer to these questions will furnish the guideline for Western policy in the face of this new international crisis.

THE SUEZ CANAL COMPANY

The Suez Canal owes its existence to a one-time French consular official in Egypt, Ferdinand de Lesseps. On November 30, 1854, M. de Lesseps obtained a concession from Mohammed Said Pasha, Khedive of Egypt, granting him the right to begin construction of a canal to link the Red Sea with the Mediterranean. The concession also empowered him to create a company to administer the canal.

FR. KEARNEY, S.J., is an associate editor of *AMERICA*.

The agreement was not ratified by the Ottoman Sultan until almost 12 years later under Ismail Pasha, Said's successor as Khedive. A new convention confirmed the former Khedivial decree and added new provisions. Noteworthy among them, and germane to the present crisis over the nationalization of the Suez Canal Company, was Article 16. This article stated that the Suez Canal Company was to be Egyptian (though most of its stockholders were, and still are, foreigners) and was to be incorporated under Egyptian law. Moreover, it stipulated that the concession was to be valid for 99 years from the date of the opening of the Canal (November, 1869) after which time the waterway would become the property of the Egyptian Government.

AN INTERNATIONAL WATERWAY

The decree authorizing the concession also provided that the Canal was to be open at all times to ships of all nations without discrimination. While the principle of free navigation had been tacitly recognized by the powers from the beginning, it was not until the Constantinople Convention of 1888 that the international status of the Canal was formally defined.

In that year Great Britain, Austria-Hungary, France, Germany, Holland, Italy, Russia, Spain and Turkey became co-signatories of an agreement which provided: 1) that the Suez Canal should always be open—in time of war as well as in time of peace—to every vessel, commercial or military, without distinction; 2) that the Egyptian Government was responsible for the defense of the Canal and that this responsibility should devolve on the Ottoman Empire if Egypt were unable to discharge it. In 1904, as a result of the Anglo-French agreement which recognized the British occupation of Egypt, Great Britain took over responsibility for the defense of the waterway and the security of navigation.

Three later treaties were to affect Britain's status as the guardian of the Canal. The 1922 Declaration of Independence which gave Egypt her independence as a sovereign state also recognized the Canal as part

of Egypt's territorial waters. The later Anglo-Egyptian Treaty of 1936 provided that Great Britain would share with Egypt in the Canal's defense until such time as the Egyptian army would be in a position to "ensure by its own resources the liberty and entire security of the navigation of the Canal." Britain finally withdrew her forces from the Canal Zone in 1954, at which time Egypt pledged herself to abide by the Constantinople Convention of 1888.

What has the international status of the Canal meant in practice? There are at least two classic examples in which the principle of free navigation has been applied. In 1905, during the Russo-Japanese War, Russian ships en route to the Pacific were allowed to use the Canal despite the fact that Japan was Great Britain's ally. Again, in 1935, Italian warships and transports were allowed free passage to East Africa where Italy was preparing to launch a war of aggression against Ethiopia. After the invasion of Ethiopia had started, and in spite of the fact that Italy was condemned as an aggressor by the League of Nations, no steps were taken to deny the transit of the Suez Canal to Italian warships and transports.

On the other hand, it is likely that, in the event of a war involving the power de facto in control of the Canal, the responsibility for its defense might well be incompatible with the duty of securing free navigation to all ships. Obviously, the Canal's defense is incompatible with the presence of enemy shipping on the waterway. Thus, during World War I Great Britain treated the Suez Canal in precisely the same manner in which she treated any other waterway under her control: she seized enemy ships and subjected neutrals to the same restrictions that she imposed in her own territorial waters.

NASSER'S ACTION

From the purely technical standpoint President Nasser can appeal to legal arguments to defend his action in nationalizing the Suez Canal Company. The Company is Egyptian, is incorporated under Egyptian law and is destined to come under complete Egyptian Government control anyway in 1968. It should also be remembered that the Canal was built by Egyptian slave labor. As John Marlowe points out in his *History of Modern Egypt and Anglo-Egyptian Relations* (Praeger):

The [Suez Canal] Company's requirements . . . meant forced labor—or, in plain words, slavery. It was one thing to force the Egyptian peasant to work on irrigation canals which were necessary for the life of Egypt, and which required labor only at a time when agricultural work was slack. It was quite another thing to recruit forced labor for a work from which the Egyptian peasant could derive no immediate or ultimate benefit and which frequently meant his transportation to a point several hundred miles from his native village.

This is one reason why the intensely nationalistic Egyptians feel they have as much right to the Suez Canal as the United States has to the Panama Canal.

Moreover, Iran's successful nationalization of the British-owned oil fields at Abadan in 1952 set a precedent which, in the eyes of an ultra-nationalist like President Nasser, justifies the seizure of property within a nation's boundaries.

THE KEY ISSUE

The key to the problem is not who owns the Suez Canal but whether or not the owner will continue to guarantee its international status. What happens to the waterways involves the legitimate rights of the maritime nations of the world whose ships carry the bulk of international trade. Only when it becomes clear that President Nasser is out to jeopardize international interests by denying free passage to ships in violation of the Constantinople Convention will he become liable under international law.

These technical considerations, however, do not minimize the gravity of President Nasser's step for Great Britain, France and the United States. It would seem that his move was really one of spite designed to cover up at home the failure of the Aswan Dam project by precipitating an international crisis over the Suez Canal. It is sheer folly for the Egyptian Government to hope to build the Aswan Dam with Canal revenues as a sole resource. Even if all the profits of the Company were available, they would fall far short of the amount needed. Moreover, they would not be available for at least another seven years if the Egyptian Government were to make good on its promise to compensate the present stockholders.

The West cannot risk allowing an Egyptian demagog to use the Suez Canal as his political substitute for the Aswan Dam, thereby hoping to regain his lost bargaining power with the United States and Britain. This is the danger which must be faced. There are three alternative retaliatory policies open to Britain, France and the United States. 1) The Big Three can force President Nasser to back down by imposing economic sanctions. But sanctions always leave a bad smell in the world and, in this case, would probably drive President Nasser into closer financial tie-up with the Soviet Union. 2) They can take military action and risk being denounced as aggressors in many sectors of the world. 3) They can follow a course of action which, at this writing, is being seriously discussed by the Big Three in London. They might propose that freedom of passage through the Canal be guaranteed by a new international covenant. Thus traffic through the Canal would be placed under international supervision, though Egyptian ownership would be recognized and Egypt would get the lion's share of Canal revenues.

Sanctions, if they have to be employed, should have as their objective the forcing of some such solution as that outlined immediately above. It must be made clear that international navigation cannot be allowed to suffer at the hands of whimsical Arab nationalists. Whoever owns the Suez Canal has obligations toward the maritime nations of the world to keep this vital waterway free and clear.

Film Festival in Berlin

Maryvonne Butcher

COMPARED WITH CANNES OR VENICE, the Berlin Film Festival (June 22-July 3) seemed brisk and northern in its efficiency and in its atmosphere. Dr. Alfred Bauer's administration of the Festival was wonderfully good, and the knowledge that all this activity was taking place, as the Berliners never tired of telling one, "on an island in the Red Sea" had an extremely tonic effect. The wide sweep of the Kurfürstendamm, in which most of the firm events took place, is dominated at its lower end by the dramatic ruins of the Kaiser Wilhelm Memorial church—ruins which float unsubstantially up into the sky as the floodlighting gains power at the fall of the summer dusk. This reminder that the Four Horsemen of the Apocalypse passed this way not so very long ago gave an edge to the gaiety of the flags in front of the two big theatres where the majority of the films were shown.

The original starry-eyed approach with which one sets off to the first day of the film festival is soon lost, and the most relentless addict can hardly feel the same about the cinema after a couple of days of three major showings each—plus any number you like on the fringe. But, on the whole, Berlin's level was not too discouraging; there were certainly fewer downright bad films than usual. The first prize was awarded by the international jury to Gene Kelly's *Invitation to the Dance*—which, with all due respect to an intelligent and charming production, was a slight surprise to many. The second went to Britain's *Richard III*—which seems fair enough, seeing that it is probably one of the best-acted pictures we have turned out, with Sir Laurence Olivier in his best form as Richard. It was pleasant, too, for us to find that Ealing Studios collected a "silver bear" for the more than competent thriller *The Long Arm*.

It was with a certain amusement that I watched the earnest enthusiasts trooping in to see *Loser Takes All* (also British)—which they knew to be a Graham Greene scenario, for their consequent surprise at the frivolity of the story was a warning against regarding Mr. Greene solely as a purveyor of contemporary angst.

MARYVONNE BUTCHER is firm critic for the London Tablet. In past years she has covered for AMERICA the film festivals at Cannes and Venice.

America • AUGUST 11, 1956

Unfortunately, I missed the one Japanese feature picture, *Madame White Snake*, which seemed to have raised a good deal of controversy as to whether it was merely beautiful or really deeply significant. But I did see, and greatly enjoy, a Yugoslav film about the liberation of Belgrade from the Turks in 1804, *Song of the Kumbara*. It was vigorous, well-acted and never an instant boring—which could never have been said about any previous Yugoslav film I sat through. The Germans offered a remake of a Hauptmann story, *Before Sundown*, which certainly had its points; but Hans Albers, a handsome elderly darling of the German stage—playing the old industrialist who falls in love with his secretary—had not the weight for the part, and the story suffered in consequence. This picture could not have been anything but German, but it was interesting to see others in which the influence of one nation impinged on another.

NATIONAL BOUNDARIES OVERLEAPED

In the French film, *La Sorcière*, for instance, starring Marina Vlady, the story was set in Sweden and the whole effect of the picture was far less French than Swedish. It was not a particularly good film, but I found it consistently interesting. It showed a young French engineer supervising road works in a remote part of Sweden, where witchcraft was accepted as a fact even by the educated. He falls in love with the blonde, wild granddaughter of an old witch in the forest and the woodland idyl, though hopeless from the start, has a fugitive beauty.

Much the same kind of atmospheric transposition, though in a very different key, was found in *The Iron Petticoat*, starring Bob Hope and Katherine Hepburn. This was made in Britain, with a large number of British players and was entered as a British film, but we found it to all intents and purposes entirely American. It would be interesting to know whether American audiences feel the same about it, or whether it falls between two stools and is a "foreign" film in both countries.

France entered three other pictures besides *La Sorcière*; Italy gave us four, including yet another in the de Sica series, this time called *Pane, Amore e...* which was translated as *Bread, Love and a Thousand*

Kisses—a change which illustrates something, I am not quite sure what. It was gay, full of wit and color, but apart from de Sica's usual excellent performance and the exotic charms of Sofia Loren, it did not add up to much. Two Italian leading men also appeared in other films, Raf Vallone in *Le Secret de Soeur Angèle* and Rossano Brazzi in *Loser Takes All*. Italy's Elsa Martinelli carried off a prize as best actress, too, so they did well. There were single entries from many countries: a light comedy from Denmark, a drama with a dynamic young star called Magda from Egypt; an episodic picture based on Strindberg from Sweden and a thriller called *Gangster Doctor* from Belgium; and from Austria—an odd choice—a filmed version of a stage performance of *Wilhelm Tell*. None of them was remarkable.

CATHOLIC JURY AWARDS

So far, so fairly good. But the Catholic jury had been invited to the Festival to award a prize for more positive qualities than an average competence. From Berlin, too, there was a surprising number of films which could merit quite serious consideration. There were, first, two pictures which dealt with the problem of marriages on the verge of a break-up, both of which took it for granted that marriage is a solemn contract and that every effort must be made to preserve its inviolability. These were the American *Autumn Leaves* in which Joan Crawford gave, as usual a beautiful performance, but marred, in my opinion, by far too much realism in the portrayal of modern techniques in psychotherapy; and an Argentinian film called *Yesterday Was Springtime*, which was almost naively well-intentioned, but a commendable effort all the same.

Much more interesting and original was a film made by Léo Joannon in France, *Le Secret de Soeur Angèle*, with Raf Vallone and Sophie Desmarets. This showed a modern nun—a medical doctor—in the world of today, wearing ordinary clothes when traveling and her habit when ordered to go out begging by her Superior. Soeur Angèle in the course of her rounds is involved in a murder, and resolves to take her own line in spite of the police. Renaud Mary as the anti-clerical commissioner of police is reminiscent of the lieutenant in *The Power and the Glory*, and the conflict between the two of them is very well worked out, but the denouement—in a ship in quarantine for pneumonic plague—is slightly ambiguous as well as a little melodramatic. This picture may alarm the conventional, especially in Europe, but it is a stimulating and powerful piece of work.

Another picture certain to give delight, though of a very different kind, is the Spanish *Pepote* or, as it also has been called, *Mio Tio Jacinto*. It stars the irresistible little Pablito Calvo of *Marcellino*, and is made by the same director, but turns out in every way a slighter story. It shows the six-year-old lad making superhuman efforts to collect enough money to hire a matador's suit so that his beloved drunken uncle can make a comeback. The child is wonderfully good, but I think many will remember the film as much for his uncle, played by Antonio Vico: small, seedy, dirty and

ill, he yet contrives to maintain the shreds of that dignity which is so essentially Spanish. The final catastrophe in the ring is almost unbearable, and though the last shots alleviate the sadness, they also weaken the picture.

From Mexico came another picture about children, *The Road to Life*, in which case-histories of juvenile delinquents were expanded to show that all the children needed was love and understanding. It was very well played by several pathetic little boys, and had practically nothing of the violence and cruelty that has so often marred Mexican films in the past. It was earnest, full of good intentions and technically accomplished. It genuinely deserved the special mention which the Catholic jury gave it.

And so we come to the film to which we gave the prize: it came from Finland, and was called *The Unknown Soldier*. It certainly will not be to every one's taste, for it is very long and full of somewhat repetitive documentary sequences of blood and toil and tears and sweat in the long war between Finland and the Soviets. But this saga of a company of machine gunners—ordinary, peace-loving, common men forced into the relentless mold of war by their own convictions—is one of the most powerful indictments of violence that has reached the screen. The assertion of the value of human individuality and the courage and compassion shown by the soldiers was punched home in incident after incident. It seemed somehow all the more telling in that it was shown in Berlin—of all places. Esthetically, if not technically, *The Unknown Soldier* seemed a little old-fashioned, but the enormous cast of actors, nearly all men, was beyond praise and the director had made the most of his material to build up that vivid feeling of a band of brothers against the world which is the hall-mark of all good war stories from Joan of Arc and Henry V onwards.

MASS IN EAST BERLIN

There were endless parties during the festival, of course, but the highlight came when we were privileged to attend Mass in a little chapel built into the remains of a big Catholic church in the East sector of Berlin. The walls of the cloister out of which it was made were roughly painted, and the window embrasures were pockmarked with shrapnel. But outside in the garden the trees looked very peaceful and their blossoms drifted slowly down onto our car like summer snow.

The young priest was saying the children's Mass—a dialog Mass intelligently and unhesitatingly followed by the small congregation. To kneel for Holy Communion with these people in the little front-line chapel gave us a feeling of the practical reality of the Mystical Body. We thought, as we drove back into the security of the British Sector, of the Poles who were at that moment fighting in Poznan and of how there was no free zone for them to retire to. Venice may be incomparably beautiful, and Cannes have a sophistication all its own (I have visited these two cities while attending film festivals in the past), but there is no doubt that Berlin can provide an experience all its own.

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Le Vrai Mystère de la Passion

Claire McGlinchee

JUNE 23RD IN PARIS was the opening night of the 500th anniversary presentation of *Le Vrai Mystère de la Passion* of Arnoul Greban, adapted by Charles Gailly de Taurines and L. de la Tourrasse. The present version is by Henri de la Tourrasse. The engagement, originally scheduled to close on July 9, has been extended as a result of its enthusiastic reception.

Played on the steps of the Cathedral of Notre Dame, this medieval drama excels any presentation of sacred drama possible, for where else could such a background be available? Indeed, most important among the participants are the bells of Notre-Dame, the great organ of the cathedral, the new carillon of Rouen with the master carillonneur, Maurice L'Enfant, 21 cavaliers in full panoply, the trumpeters of the Republican Guard, ancient instruments and the Scouts of France. Including the large cast of actors, there are some 1,500 participants.

Pierre Aldebert deserves the highest praise for his management of the *mis-en-scène* for this gigantic spectacle, as does M. Jacques Chailley for his selection and arrangement of the 15th-century music.

STRAINS OF HARMONY

It is impossible to describe the beauty of the opening organ music, then the combination of trumpets and organ, or the voices of the chorus as they came clear upon the night air from the loftiest points of the cathedral. At times it seemed as if the very cathedral sang—as if all of its sculptured figures had found voice.

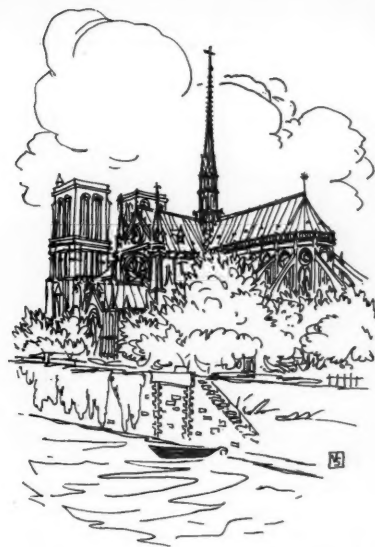
Throughout was treated the medieval theme of the struggle between Good and Evil. The first was represented by the voice of St. Michael, the singer, spotlighted almost at the top of one of the towers; Evil was personified by Satan and a corps of dancing devils.

Seven tableaux made up the play: the triumphal entrance of Jesus into Jerusalem on Palm Sunday; the Last Supper; the Agony in the Garden; Christ before Caiaphas; the judgment of Christ before Pilate; the Way of the Cross and the Crucifixion.

The most moving of these was the presentation of the Last Supper. At the end of the meal, the Saviour said

CLAIRE MCGLINCHEE, who has been summering this year in France, is associate professor of English at New York's Hunter College.

America • AUGUST 11, 1956



the Lord's Prayer with the twelve; it was recited a second time and a third, when, as they left the stage, the lights dimmed gradually. At that moment, the matchlessly beautiful rose window was illuminated from within, showing superbly the exquisite coloring, and in another moment a spotlight was thrown on the sculptured group of Notre Dame with the Infant and the two angels. The greatest tribute to this as to the entire performance was the breathless silence of the mass of 10,000 spectators.

Guy Kerner, who played the part of the Saviour, could have stepped out of any one of the famous paintings of our Lord. To commend all the worthy performances would be to mention one by one all members of the very large cast.

The Way of the Cross and the Crucifixion were reverently and movingly played. In the former, however, the chronological sequence of the episodes on the road to Calvary was curiously altered, and in the latter, one was perhaps too conscious of mechanical devices.

CONSUMMATE ARTISTRY

In this 500th-anniversary presentation of *Le Vrai Mystère de la Passion*, all the arts are correlated; architecture is there in the great cathedral; sculpture, in the countless figures that adorn its exterior; painting, in the illuminated rose window and in such tableaux as the scene of the Last Supper, so startlingly like an animation of Leonardo's great painting; music, in the trumpets and the organ, and the heavenly voices of the boy sopranos; the dance, in the speaker of the Prologue and the capers of the spirits of Evil.

Le Vrai Mystère de la Passion is a highlight in the summer travels of the foreign visitor to Paris and in the year's experiences of the Parisian. It cannot be suggested that it should be taken on tour, for that would necessitate taking along the cathedral of Notre Dame, since it is the most important of the properties.

BOOKS

The Dignity of the Laity

THE ROLE OF THE LAITY IN THE CHURCH

By Monsignor Gerard Philips. Fides. 175p. \$3.25

Monsignor Philips, who holds a chair of dogmatic theology at the University of Louvain, is primarily devoted to ecclesiology—the scientific study of the nature and functions of Holy Church. He is no enthusiast thumping a tub in behalf of a neglected laity whose bishops and clergy do not sufficiently appreciate their struggle. Rather he is a patient scholar who sets in order the pertinent literature, papal and otherwise—it is rich enough—on the increased contemporary awareness of all that is implied by a layman's share in the priesthood of Christ.

After proposing principles necessary for attacking the problem (the Church as mystery, the hierarchy and the laity in the mystery, the spirit of initiative, the hierarchical sense), he proceeds to examine such topics as the laity's field of action, the laity in relation to the power of orders, to the official teaching power, to Church government, Catholic Action and spirituality. The references at the ends of chapters are both ample and exact, providing an almost unique summary in English of the last three decades of European Catholic writing on all phases of the Church's inner life, ecumenism, and apostolate. John R. Gilbert and James W. Moudry of the Louvain American College have provided a good translation from the French of this originally Flemish work. The present edition is produced in Ireland. This means that while still handsome and readable it is more compact by far than an American-made volume of the same paging would be.

Philips' is the first theological treatment of the laity's role to appear in English, if one excepts certain more specialized studies, such as those of Rea and Hesburgh. A translation of *Père Congar* by Donald Attwater has been announced. While not following Congar in every particular, the present author concurs with him in defining the laity in terms of their limited competency over those means to life in Christ which are properly ecclesiastical. The layman's engagement in the life of the world is his means to sanctification.

Yet the Greek word *laos*, from which he is named, is in no sense a profane or worldly term. It is the early sacred denomination of those Christians who are under ecclesiastical authority. The modern accentuated discussion of the layman's role derives from no attempt to "produce a 'democratic' symmetry at the expense of revealed truth," but is a simple imperative for the Christian community at a time when "the highest interests are at stake and many are exposed to catastrophe." Sociological forces should not be determinant of the life of the Church. Fidelity to the Word of God spoken in the Gospel demands the elaboration of a new chapter (which might barbarously be termed *laicology*) to supplement the theological treatment which, in practice and almost perforce, has remained "more or less a defense of the episcopate and the supreme power of the Pope, a doctrine of the hierarchy."

The dynamism of grace is opposed to pure passivity in those who are

subordinate in the Body of Christ. There can be misconstrued ecclesiastical authority on the part of those who wield it, but also a false submission which reveals a selfish desire to avoid being disturbed at all cost. An unequivocal recognition of the dignity of the laity, says Philips, can make respect for the hierarchy more vital. Conversely, as a layman's faith is more vigorous and enlightened the more loyal will be his cooperation, because then the authority of the Church will be seen in its sanctifying role.

This slim volume is a mine of wise comment on a great variety of subjects: liturgy, conjugal love, parochial organization, the relative efficacy of "grass roots" reform in the Church and directives from above. The chapter on the first cycle which specialized Catholic Action seems to have gone through on the European continent provides side-lights on contemporary history. The treatment of "lay spirituality" removes all sorts of confusion in a series of swift theological strokes. On page 75 the Homousian controversy is rather strangely summarized, and there is a regrettably low estimate placed on comprehension of the words in the act of sacramental sacrifice proper. Otherwise, this is a most satisfying book.

GERARD S. SLOYAN

These Won't Slay You

THE STRAIGHT AND NARROW PATH

By Honor Tracy. Random House, 245p. \$3.50

DON'T GO NEAR THE WATER

By William Brinkley. Random House. 373p. \$3.95

Bennett A. Cerf is president of Random House. He also runs a weekly column in the *Saturday Review* and another, wittily called "The Cerfboard," in *This Week* magazine. He has, as well, compiled several volumes of humorous stories and anecdotes. The impression is getting around that Mr. Cerf is one of America's leading humorists—on a par, say, with E. B. White or James Thurber. Now, as far as I know, Mr. Cerf may indeed be a great humorist;

the only thing that is evident from his printed material is that he knows a lot of funny stories, and that's a different thing. As a matter of fact, even some of the stories Mr. Cerf knows are not too funny.

Here are two "funny stories" Mr. Cerf presumably knows, because he publishes them. We know that they must be funny because 1) the blurbs say they are funny and 2) the authors take time out to alert us: "Look now, I'm really going to lay you in the aisle with this one." Being thus gently elbowed in the ribs, the reader who flatters himself that he has a minimal sense of humor will sit down to these two books with clenched jaws and the grim challenge: "go ahead and make me laugh."

He need not fear that the challenge will be met. The first book is unadulterated caricature that makes one feel embarrassed. It deals with a Scots visitor to Ireland who gets all enmeshed in a lawsuit with the village priest. The plot is not worth going into—but the characters! It's not a question here of umbrage being taken because fun



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poked at a clergyman. That is legitimate enough, but the priest-character at whom the fun is poked ought, in all conscience, to be a somewhat reasonable facsimile of a parish priest. And I know of no conceivable mother superior who would *spell* "fince," no matter how her brogue might slip into such a pronunciation of "fence."

The author intended no offense, I feel sure, but the whole performance is tasteless, some statements are egregiously in error and the total picture is one of stage Irishmen clowning like monkeys in a rundown carnival.

I realize that Miss Tracy's book is not meant to be taken too seriously—it is out-and-out farce. But, as I conceive it, even farce supposes some fellow-feeling with the lampooned characters. The author's puppets can be looked on only as queer museum pieces.

The less said about the second book the better. It deals with the exploits (a good percentage of them amorous) of a Navy public relations outfit on a small Pacific island. Some of the situations are intrinsically humorous, but the author belabors them in heavy-handed prose that ruthlessly smothers any inchoate chuckle. Block your ears to the blurb's claim that here is another *No Time for Sergeants*.

Why this rather long notice on two books that will be forgotten before you can say Bennett A. Cerf? Well, just to remind you that truly humorous books are hard to light upon, and that real humor has some connection with reticence and humility. It laughs at—and with—human foibles; it doesn't jeer at them.

HAROLD C. GARDINER

Foreign Reporter

ALWAYS THE UNEXPECTED. By Louis Lochner. (Macmillan. 330p. \$5). "Like a sun dial," claims reviewer *Dorothy G. Wayman*, "Lochner's pen records only sunny hours." Every page reveals in terse, reportorial prose, how much he liked likable people, and how much he disliked warmongers, bureaucrats and dictators. He met them all as AP chief in Berlin from 1919 to 1942, and as war and foreign correspondent in Germany from 1942 to 1948. There are entrancing now-it-can-be-told incidents, but perhaps the main charm of the book is its unconscious revelation of the character of a Christian gentleman who has a deep grasp of the brotherhood of humanity. The reviewer applauds Mr. Lochner not only as a credit to his profession, but as being, in all his travels, a good American.

Forward the Layman

BY J. M. PERRIN, O.P.

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THE WORD

Then, turning to His own disciples, He said, Blessed are the eyes that see what you see. I tell you, there have been many prophets and kings who have longed to see what you see, and never saw it, to hear what you hear, and never heard it (Luk 10:23-24; Gospel for the Twelfth Sunday after Pentecost).

The extraordinary blessing of which our beloved Saviour reminds His disciples in our present Gospel is, of course, the very special privilege of being eyewitnesses of the central event in all history, the Incarnation of the Word of God. But may we not accurately borrow our Lord's earnest words of felicitation to describe the blessing of those who are so located in history and circumstance that they possess the august sacrifice of the Mass?

The word *possess*—although we might well have said *enjoy* or *rejoice* in—is here used advisedly. We have been laboring to expound to the devoted Catholic layman the share that he has in the priestly function of Christ as that sacred office lives on in the Church, Christ's Mystical Body. Some particular effort has been made to indicate that the Mass does truly belong to the layman: that it is *his* sacrifice, a sublime religious act in which the attentive non-cleric is a genuine cooperator, collaborator, co-offerer. It is not without significance that only by exception does Holy Mother Church allow the priest to celebrate Mass completely alone.

In a word, the Mass is not a private but a *communal* act. The true and total offerer of every Mass is the whole Christ: not merely the physical, historical Christ of the Last Supper and of Calvary; not only the Christ who is the head of the Mystical Body, but the entire Christ who *is* the Church, the complete Mystical Body. The sacrifice of the Mass is the exalted religious act of the *community*, the Church.

It would follow that the ideal which must govern the offering of the Holy Sacrifice is the ideal of absolute unity. Every practical measure is to be encouraged which will minister to a genuine unification in Christ of all who take part in the Mass, just as all divisive, separatist and individualist tendencies or activities are to be strictly curbed. Regimentation is not unity; still, the alternative to regimentation is not rugged (or somnolent) individualism.

It is desirable that the layman at Mass use a missal in order that he may do, as far as may be, what the

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priest is doing. For the priest is doing, as far as may be—and that is very far, indeed—what Christ did at the Last Supper and on Calvary.

It is preferable that the entire lay congregation engage with the priest in the solemn dialog of the Mass, and not leave their proper task to be discharged by a staccato and unaware altar-boy.

It would be wonderfully correct if a sung Mass really were sung: if every last person in the church sang *Lord have mercy* and *Gloria to God* and *I believe* and *Lamb of God*.

We must be patient, of course. Lost treasures, though they be undoubtedly ours, are not easily recovered once they have been somehow mislaid. Meanwhile, however, let us not postpone understanding of the splendid truth. In every Mass, Catholic layman, be one with your priest, your representative, and use *his* hands to offer your Christ in your Sacrifice to your God.

VINCENT P. MCCORRY S.J.

TELEVISION

Judith Anderson, long established as a distinguished stage actress, told an interviewer recently that she had received little attention from the public until she began to appear on television.

"Taxi drivers and others seemed to notice me after I appeared once on 'I've Got A Secret,' Miss Anderson remarked. "One driver told me that he had seen me on that show and then said: 'Wait'll I go home and tell my mother and my wife that I met you!' He made me seem important. But the only reason I was important to him was because of 'I've Got A Secret.'"

Miss Anderson's forthright comments about her own popularity illustrate vividly the awesome influence that TV can have. Though for many years she had been a symbol of stage artistry for a limited number of theatergoers, it was not until she was seen on a panel show over a national network that the star became familiar to the average American.

The immense scope and potential of TV has been given serious consideration for some time by religious leaders. Their efforts have resulted in an increasing number of programs of a spiritual nature.

Catholic interest in this aspect of TV programming has been reflected in several recent news stories. One of these dealt with a survey of Catholic programs on radio and television, begun

last October by Rev. Timothy J. Flynn, director of Radio and Television of the Archdiocese of New York.

Father Flynn's survey, conducted on a nation-wide scale, showed that Catholic radio programming demonstrated a "surprising vitality" in spite of the spectacular growth of TV.

Of 437 television stations to which he sent questionnaires, Father Flynn received replies from 263. From the answers supplied, a great deal of interesting information was obtained. Perhaps the most important—if not the most reassuring—conclusion that resulted from the survey was the following:

The Church has not approached this mass communications medium with the same creativeness and clearly recognizable sense of purpose with which it has approached the Catholic press—despite the fact that radio and TV reach an audience unreachable by the Catholic press—nor with the coordination of effort that the nature of the medium requires for greatest effect.

The survey also concluded, however, that "Catholic broadcasting in the United States is on the increase, both in TV and AM, and there still remain as yet unrealized opportunities for Catholic broadcasting on the lower level."

There is further evidence that in other parts of the country, too, as in New York, the importance of television for Catholics is being recognized. Archbishop Richard J. Cushing, in a talk in Boston on June 23 to members of the Catholic Broadcasters Association, declared that "TV is going full steam ahead without much Catholic participation." Referring to a shortage of Catholics among TV producers, writers and executives, the prelate urged Catholics to join the ranks of those who "set the tune to which everybody else dances."

In unequivocal terms, Rev. Francis J. Matthews, television director for the Archdiocese of St. Louis, expressed his views on Catholic participation in TV in an article distributed by the National Catholic Welfare Conference News Service on July 9. Referring to "some poorly produced programs" that "alienated thousands of radio listeners and got them in the habit of avoiding religious broadcasts," Father Matthews said:

We can't forget that people buy television sets for entertainment. No matter how logical the presentation, it won't convince a person if his TV set is turned off.

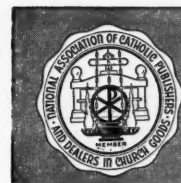
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Father Matthews added that tele-
vision viewers "expect the same pro-
fessional excellence from a locally pro-
duced Catholic telecast as from a
professional network show." He also
acknowledged that it was difficult to
meet network standards since local
Catholic programs had to operate on a
fraction of a network budget.

The financial difficulties of which
Father Matthews speaks can be over-
come only through the ingenuity of
competent television craftsmen. The
problem, though, is not an insurmount-
able one. And the recent attention given
to the subject by Archbishop Cushing,
Father Flynn and Father Matthews
provides encouraging evidence that
steps are being taken to make greater
use of TV's potential in the realm of
religion.

J. P. SHANLEY

FILMS

BIGGER THAN LIFE (20th Century-
Fox) is about a man (James Mason)
who is given cortisone to cure what
would otherwise be a fatal disease.
Physically the drug has the desired
effect but as a side result it produces
symptoms of psychosis in the patient
which ultimately almost turn him into
a murderer.

In the trade press at least, the film
is being luridly advertised to give the
impression that it is about narcotics
addiction. The frighteningly irrespon-
sible reasoning behind this approach
presumably is that the subject of nar-
cotics is an eminently saleable screen
commodity and since that topic is still
taboo the baleful effects of miracle
drugs is the next best thing.

Oddly enough the film suffers, not
from excessive sensationalism, but from
timidity over incurring the wrath of
two seldom heard from pressure groups:
the medical profession and the drug
industry. The story, based on an actual
case history reported in the *New Yorker*
by Berton Roueche, an old hand at
detailing medical oddities, is both ac-
curate and fascinating. Mr. Roueche's
touch, however, is conspicuously lack-
ing in the screen play. On one hand it
attributes the man's condition to taking
deliberate overdoses of the medicine
(furnishing, I suppose, a technical "out"
in case of protests from doctors and
drug companies). The script, on the
other hand, gives no convincing reason
why an intelligent man (the hero is a
schoolteacher and the film does a little

incidental lobbying on behalf of better
pay for teachers) would frivolously
ignore his doctor's solemn warnings and
instructions.

As a result the film carries little con-
viction as a documentary or even as
a warning against indiscriminate medi-
cation. Despite the conventional color
and CinemaScope trappings, it is cer-
tainly deficient as entertainment in the
ordinary sense. Among its incidental
virtues Mason's performance is an in-
teresting demonstration of mounting
paranoia and Barbara Rush and Chris-
topher Olsen, respectively the victim's
wife and small son, are edifyingly de-
voted and long suffering, though under-
endowed with common sense.

[L of D: A-II]

A KISS BEFORE DYING (United
Artists) is designed to provide Robert
Wagner, the likeable, open-faced idol
of the bobby-soxers, with a thorough-
going change of pace. He plays a poor,
dishonestly ambitious college student
who murders his pregnant sweetheart
(Joanne Woodward) when it becomes
clear to him that her tycoon father
(George Macready) would disown his
daughter rather than accept a son-in-
law under those tainted circumstances.
Having effectively covered his tracks by
means of another murder, the youth is
well on his way to infiltrating the
millionaire's family through marriage
to the surviving daughter (Virginia
Leith) when, partly through his own
misstep and partly through the sleuth-
ing of an upstanding, bespectacled,
pipe-smoking fellow student (Jeffrey
Hunter), the horrible truth is brought
to light.

It would take a great deal more
distinction than the film can boast to
balance the unsavoriness of its subject
matter. On a more elementary level
there are gaping holes in the narrative
through which the audience's suspended
disbelief drains off in record time.

[L of D: B]

PARDNERS (Paramount), is a bur-
lesque, Technicolor western which pre-
sents Dean Martin as a singing-cowboy
straight man and Jerry Lewis as the
tenderfoot of all time, who cleans up
the range badmen under a staggering
collection of misapprehensions. Broadly
speaking, the film is not offensive. But
it is put together on the insulting,
though not entirely inaccurate, premise
that neither taste nor imagination nor
anything else except an indiscriminate
succession of sight gags is needed to
make Martin and Lewis fans laugh.

[L of D: A-I]

MOIRA WALSH

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